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FEBRUARY 15, 1905

DIOCESAN CONVENTION

A subject of remark at the late General Convention in Boston was the unanimity of the deputies from California. While the delegations from most of the other dioceses were divided on the important questions before that body, in every case, we believe, California voted as a unit. We venture to assert as one reason for this unity of action on the part of our representatives the strong sense among us of our corporate life as a diocese. Additional evidence of this corporate spirit was furnished by our recent diocesan Convention. The harmoniousness which prevailed, the practical unanimity with which measures, after full explanation of their purport and discussion of their bearing, were adopted or rejected, bears striking testimony to the oneness in feeling as in action of our widely separated parishes and missions. Looking back over former years it is quite apparent that this corporate sense has been a matter of healthy growth, and that less and less, as the years go by, are there manifestations of the parochial spirit which is the very essence of disunity and disloyalty to the Church. The salient feature of our late Convention seems to us to be its unanimity—the way in which it gave expression to what we may perhaps describe as our diocesan homogeneousness.

The missionary service on the evening of the opening day is now an accepted institution, a part of the regular program of Convention week. The music led by the Vested Choirs of the city, the presence of a large number of the clergy, more this year than last, addresses by speakers of known ability, give to it great dignity and impressiveness. We consider it one of the most helpful features of the week.

More than one has remarked upon a characteristic of our missionary addresses which is probably peculiar to the Episcopal Church. The subjects are treated in the widest way. The missionary obligation is defined as the duty to preach Christ where he is not known or accepted. The missionary work is that of carrying Christianity to the neglected corners of our own land and the darkest spots of the earth. While much has been said about Christ and Christianity, little or nothing has been said about the Church. Except for the fact that the service was under the auspices of the Church and had the liturgical distinctions of Anglican ritual, it would have been hard to tell—and what is true of the particular addresses delivered in Trinity last January is generally true of all our missionary preaching—whether the missions of the Episcopal Church or of the "American Board" were being advocated. The Roman Catholics, of course, and the Methodists, and the other Protestant bodies do these things differently. Opinion will be divided as to the wisdom of our course. To some it will seem as if the catholicity of our custom needs no defence. Others will regret the lack of ecclesiastical color. And, indeed, it is worth while to consider whether, without any injury to the advocacy of the universal gospel, there would not be an immense gain in definiteness and enthusiasm if more emphasis were thrown upon our duty and opportunity to preach the doctrine and discipline of Christ as this Church hath received the same.

We note with gratitude the improvement in the conduct of the opening service. Last year the clergy left the chancel like a lot of boys let out of school and it spoiled what was in other respects both dignified and reverent. This year the entire service from beginning to end was harmonious and impressive, more so than at any Convention within our memory.

The report of the committee on the Bishop's house was an agreeable surprise to many, and it now looks as though there was really to be, in the near future, an Episcopal Residence in the Diocese of California.

The canons relating to the House of Churchwomen were passed unanimously, but without enthusiasm. They are likely to cause more comment beyond the limits of the diocese than within. Our people believe in the statesmanship of their Bishop, and, without knowing exactly what the House of Churchwomen will have to do, feel sure that it will exercise a wide and sane influence upon our Church life.

The fifteenth anniversary of the Bishop's consecration will occur on St. John Baptist's day, June 24th. In the absence of the Ordinary from the chair, the Convention resolved to observe the day in an appropriate manner, and named an efficient committee to make the necessary arrangements. It will be a festival of thanksgiving. Fifteen years of prosperity under God's blessing has stirred the heart of the diocese with gratitude, and it will be a day of earnest prayer that God will spare our Bishop to us for many more years, and that with one mind and will we may, as a diocese, continue to advance the work which has been appointed to us.

THE PASTORAL IDEAL

Nothing was more timely in the address of the Bishop of California at the recent Diocesan Convention than his emphasis upon the need of pastoral visiting by the clergy. Nothing could have been more timely than his emphasis in his Convention sermon upon the preaching and teaching of the Word. In both he is striking at the absorption of the modern clergyman in matters of business. He is reiterating the counsel of the recent letter of the House of Bishop. He is expressing the feeling which is growing among thousands of Christian people.

But in both he is doing more than protesting. He is putting before the Church the pastoral ideal. We can add nothing to what he has said beyond a further emphasis and the chance of calling the attention of a larger audience than heard them delivered to his words.

The pastoral ideal is one first of all for the clergy. It brings to them the ideal of an intimate personal relationship with their people. The *Rector* may be merely an organizer and leader of committee and society work. He may be merely the *ruler* of a parish. But the *pastor* cannot be

that. His thought always looks beyond. He values a half hour's intimate personal approach to the *life* of a family far more highly than an hour's clever administrative work. He never forgets the example of His Master, who left behind Him not an organization, but a small body of men and women whose lives he had changed. Therefore it is that pastoral calling, although it must at times, like almost every duty, seem dull and routine and hard, is to him not something to be avoided, not a duty now necessary, but one which he hopes in time to give up, but always an integral part of his ideal. It is not only a means of filling the Church. It is a means of reaching nearer to the people, of understanding their lives, of making himself ready to be a friend when the time of sorrow and trouble arrives.

For the sake of the same pastoral ideal, the sermon and the Bible class become of essential importance. The true pastor cannot regard his sermon as a hard duty to be put through "for better, for worse," under high pressure at the very end of the week and delivered on Sunday merely because people expect that fifteen or twenty minutes shall be so occupied. It is to him the sacred medium of the revelation of God to him in his own life and soul. It is not to be talked over and criticised as one would a newspaper article. It is to him as their "burdens" were to the prophets of old. He has dared

"Sublimely meek,
Within the shroud of blackest cloud
The Deity to seek,"

And having found Him, he has His Life and Truth to convey to those whom God has sent him to serve.

And again the Bible class or the conference with a few souls, or the Confirmation class will be to him sacred and essential things. He will be never weary of such work. He will love it and turn to it and pray fervently for the day when all the responsibilities of administration may be lifted from him, that his real work may be done. That day is not necessarily distant; but of that we shall speak in another issue.

SEVENTH MISSIONARY DISTRICT.

DISTRICT OF OLYMPIA.

The Local Assembly of the Brotherhood of St. Andrew met in the study of the rector of Trinity Church, Seattle, on the evening of January 19th. About thirty Brotherhood men were present. After a short devotional service conducted by the Bishop of Olympia, addresses were made by the Bishop on the "Relation of the Brotherhood to the Missionary District," by Mr. G. Ward Kemp, a member of the General Council, on "Some Reminiscences of the Philadelphia Convention," and by Messrs. Llwyd and Gowen chiefly on the impression made by the same convention. Parochial affairs in Tacoma kept that city from having a full representation, but Mr. Kemp had previously met with St. Luke's chapter, at a regular meeting, and conferred with the rector and eight members concerning the work in that parish. The Local Assembly, comprising the chapters in Everett, Tacoma and Seattle, is giving a distinct stimulus to the Brotherhood work in the District and we look for a steady enlargement of its activities.

A notable service was the consecration of Trinity Church, Seattle, the Rev. Herbert H. Gowen, rector, on Sunday, January 22d, the third anniversary of the fire which completely destroyed the church. This was the third church building consecrated for this parish: the first by Bishop Paddock, the second by Bishop Barker and the present structure by Bishop Keator. The attendance was very large and the service most impressive. The service of consecration proper, followed by Morning Prayer, was made very plain. The instrument of donation was read by the clerk of the vestry, Mr. Goodfellow, and the sentence of consecration by Mr. Chas. E. Shepard, the Junior Warden of the parish, and Chancellor of the Missionary District. The celebration of the Holy Communion was choral and effectively rendered by the finely-trained choir of the parish. The Bishop preached from Is. lx:18: "Thou shalt call thy walls salvation, and thy gates, Praise"; his subject being: "The Reality of the House of God." At the offertory, following his characteristically forcible presentation of his theme, the Bishop and other clergy present, preceded by the choir, went in procession about the Church and said a special office of benediction at the Font, the Chapel Altar, the Lectern, the Litany Desk, the Pulpit, the Altar Rail, Memorial Windows and High Altar. At each of these points appropriate verses of hymn 484 were sung after the benedictions, respectively, the effect being both solemn and beautiful.

A sermon by the Bishop in the evening appropriately closed this great day in the history of the parish, his text Ephesians II:22, stress being laid upon the "Ye also": "In whom ye also are builded together for an habitation of God through the Spirit." A solemn Te Deum preceded the Benediction.

A Pastoral Letter, printed in the January number of the parish paper, gives an admirable summary of the work done in this very much alive parish and with a telling appeal for a spirituality commensurate with its material prosperity. The amount that has passed through the offertories for 1904 has been $7,350.34. The number of communicants is about 700; baptisms, 49; confirmations, 54; marriages, 53; burials, 48. Referring to the consecration of which an account has just been given the rector asks that it shall "mark the renewal of our own personal consecration to the service of Almighty God in His Church, - - - - - the seizing and the using of that power which comes from consecration for the benediction of the world around us."

The Rev. Arthur E. Bernays is to leave a work which he has carried on at the different ports on Puget Sound, with Tacoma as a center, for the past two years wtih unusual assiduity and success. He has become the Curate of Grace Church, San Francisco, and an assistant of the Rev. S. H. Wingfield-Digby of the Church Missions to Seamen. The work among seamen on Puget Sound was begun by Mr. Bernays, a graduate of Oxford, as a layman, under the direction of the Rev. Mr. Bruce of Portland. Quarters were secured in the commodious parish house of St. Luke's, Tacoma, where the seamen visiting the port have found a home, in steadily increasing numbers. The work has had the warm support of the Bishop and the Vicar of the parish from the start, while the unflinching perseverance and tact of Mr. Bernays have been winning the support of the parishioners and citizens; and both parish and community are thoroughly awakened to the significance and influence of the institute in providing for the needs, both temporal and spiritual, of seamen. It is a cause of deep regret in Tacoma that Mr. Bernays must leave, but his successor will find the foundations for the future building up and extension of the work both wisely and strongly laid.

The Bishop, with the help of the Archdeacon, has begun anew the canvas of the parishes and missions of the Jurisdiction for pledges for the apportionment and for Diocesan Missions for the current year. Last year he was able to report $2,500 raised within the District for Missions, by far the largest amount ever raised for like purposes in his field. The women of the Auxiliary have decided to raise $300 towards the Archdeacon's salary, not counting this amount as a part of the apportionment. During the year a beautiful new church has been built at Blaine; and a new church is building at Port Angeles. St. Johsn, Centralia, has a new rectory and the Church of the Epiphany, Chehalis, a parish house. And the Bishop reports throughout the whole of Western Washington abundant signs of growth and development.

CONSECRATION OF THE BISHOP OF KENTUCKY.

On St. Paul's Day, in St. John's Church, Detroit, Mich., of which he was rector, the Rev. Charles Edward Woodcock, D.D., was consecrated to the Bishopric of Kentucky, before a congregation that filled the Church, a very large one, leaving as many outside unable to gain entrance. One hundred vestrymen of the different Detroit churches and city men of every class took most reverent part in a service occupying three hours of a week-day morning. In

the procession were a choir of forty members, sixty-three clergy, the Bishop-elect, and nine Bishops. One of the Bishops, Dr. Worthington, Bishop of Nebraska, was himself rector of St. John's twenty years ago, and the Rev. W. W. Wilson, rector of Trinity, Detroit, was Master of Ceremonies on that occasion as on this. The Consecrators were the Bishops of Springfield and Lexington, the Presenters the Bishops of Michigan and Nebraska, and the Bishop of Ohio, the Rt. Rev. W. A. Leonard, preached. The consecration itself took place at the entrance of the choir, all the Bishops present taking part in the imposition of hands. The Bishops and a few of the clergy were the only communicants. Among the gifts to the new Bishop were a beautiful pectoral cross from the men of St. John's parish and an episcopal ring from the clergy of the diocese. At the Armitage Club, the men's club founded by Dr. Woodcock, the new Bishop of Kentucky, spoke feelingly of five happy years' association with the men of St. John's, asked their prayers and bespoke for his successor the same affection and loyalty that he had received.

ST. JOHN'S COLLEGE, SHANGHAI.

To the Editor, Pacific Churchman—

A letter, just received from the Rev. Dr. Pott, president of St. John's College, Shanghai, tells of the immediate necessity of adding to the faculty a young, unmarried man, preferably a layman, and a graduate of an American college or university. This recruit is desired for the teaching of general English branches, particularly history, literature, logic, etc.

The opportunity offered is an exceptional one. St. John's College has been growing rapidly in popular favor among the Chinese. The addition of the new building permits an increase in the student body to 350, and still the demand sems to be unsatisfied. St. John's College is the best educational institution, either Christian or Chinese, in the Empire. Its students are in great demand as teachers in the new government schools; others go into business life, and still others are trained to become teachers, physicians, and clergymen for work in the growing native Church. It is significant of the steady progress of the college that Dr. Pott is able to say that the salary of the new professor shall not be a charge upon the Church at home, but will be paid from the regular income earned by the college. This is already the case with two other of the foreign members of the faculty. Practically all of the Chinese professors and teachers are paid from the college fund.

I will be glad to send full information to any who may desire it. JOHN W. WOOD.

Church Missions House, 281 Fourth avenue, New York

JOINT DIOCESAN LESSON COMMITTEE.

On Thursday, January 19th, the Joint Diocesan Lesson Committee met in the Church House, Philadelphia, at 10 A. M.

The Rev. Dr. Stone was called to the chair and opened the session with devotional exercises. Rev. Herman L. Duhring, D.D., Secretary, instead of calling the roll, marked those who were present. There were present two Bishops, twenty presbyters and four laymen, representing ten Dioceses.

A letter was sent to the Rev. Dr. Shinn, expressing the sympathy of the committee with him in his recent bereavement in the death of his wife, and a letter of sympathy was also sent to the family of the late Rev. C. C. Camp of Minnesota, who had been a member of the Committee for many years.

The Rev. Mr. Caley, in behalf of the special committee appointed at the last meeting, presented a proposed four years' course; and, after the reading of the same, it was moved by Dr. Hall of Wilmington and seconded and passed that we adopt a four years' course instead of a five years' course, and yet that the same be not published.

The Rev. Mr. Caley then reported for the Committee on the Home Department, and on his request the Committee reported progress and was continued.

On motion of the Rev. C. B. Smith, D.D., it was resolved that the Rev. Mr. Caley, the Rev. Dr. Heffern and Mr. Ewing L. Miller, be a special committee to select the texts to be learned for Schedule No. 58, which was prepared later on.

The following resolution was passed:

Resolved, That a Committee of four clergymen and three laymen, actually in charge of Sunday Schools, be appointed to take into consideration the whole subject of the graded system and preparing lessons therefor, and report at the January, 1906, meeting.

At twelve o'clock noon prayers for Missions were said by the Rev. Dr. Stone.

At the resuming of the session, after the noon recess, Mr. Geo. C. Thomas, the Vice-President, took the chair.

He appointed as the special committee under the last resolution passed at the morning sessions, the following: Rev. Carlton P. Mills, Rev. Geo. W. Shinn, D.D., Rev. L. N. Caley, Rev. Henry E. Cooke, Mr. Ewing L. Miller, Mr. Mm. R. Butler, and Mr. James E. DeCou.

The Committee then proceeded to the preparation of the 58th schedule of lessons on "Old Testament History. Part 4. From the Captivity of Israel to the Close of the Old Testament." The passages of Scripture were selected, with the titles of the lessons; the texts and portions of catechism to be studied being left to the special committee.

After the adoption of Schedule No. 58 as a whole, a motion of thanks for the hospitality of Philadelphia was passed.

The next meeting will be held in St. Augustine's Chapel, New York, on October 5, 1905.

GREAT MISSIONARY CONFERENCE AT OMAHA.

The second conference of the Sixth Missionary Department (This title was formally adopted in the course of the conference, Bishop Williams observing that the name would do until that of "province" was adopted.) was, as the **Living Church,** to whose columns we are indebted for the following report, observes " a grand success." It opened with the Woman's Auxiliary day, on Wednesday, January 18th, in Trinity Cathedral, Omaha, which was completely filled. Forty clergy were in the procession, and over 300 persons received the Blessed Sacrament. Bishop Williams was celebrant, the Gospel being read by Bishop Tuttle, and the Epistle by Bishop Mann. Bishop Brewer was the preacher, the main line of thought in his sermon being God's call to man to work for Him. At 3 o'clock a large congregation again filled the Cathedral. Mrs. Albert Noe, President of the Nebraska Branch, presided. Bishop Tuttle, speaking on "The Church's Duty to the Colored People," said his one congregation in St. Louis was as loyal and satisfactory as any of like numerical strength in the diocese, and its pastor the peer of any of his clergy in his devotion, self-control, delicacy of feeling and gentlemanliness of conduct. He deprecated the idea of separate Bishops. Racial troubles and misunderstandings would adjust themselves with patience. The Rev. Dr. Lloyd spoke on the Woman's Auxiliary as related to the Board of Missions, dwelling on its purifying and elevating influence in the home as its most important work. Woman's influence lifting us out of our selfishness into the desire to help others would also inspire us to gifts of self and money for missions. Miss Julia C. Emery pleaded earnestly for a greater recognition of the power of prayer in the women of the Church. At 8 o'clock a large number of members of the Woman's Auxiliary, and of the Junior Auxiliary, met at Brownell Hall. The same evening the Church Club of Nebraska entertained the Bishops and visiting clergy and delegates at a dinner, more than 200 being present.

On Thursday morning there were early celebrations in the city Churches, and at 10:30 the Cathedral was again filled with a large congregation. Bishop Williams was celebrant and Bishop Tuttle the preacher. Taking as his text, "We have seen His star in the East and are come to worship Him," he said the measure of man's value was to be found in the Incarnation. Christ came, not to give ethical rules and lay down maxims of conduct, but to take up manhood into Godhood. The ills of our modern times could only be remedied by the teaching of Christmas and Epiphany. The first business session of the Conference was held at 2:30 in Creighton Hall. Bishop Tuttle presided. The following were named for a committee on a forward movement: The Bishop of Iowa, the Revs. J. Wise of Nebraska, and W. J. Moody of Minnesota, Messrs. F. O. Osborne of Minnesota and Clement Chase of Nebraska. Bishop Tuttle then

(Concluded on page 13.)

FROM THE ANNUAL ADDRESS OF THE BISHOP OF CALIFORNIA.

THE GENERAL CONVENTION OF 1904—MARRIAGE AND DIVORCE.

It was not a little to the credit of all concerned that for the first time in its history the Diocese was represented in General Convention held at a remote point with a full membership, and the four clerical and four lay deputies who took their seats in Boston at the opening of the General Convention were the deputies just as they were chosen by your body, none of them being obliged to call alternates to take their places. Some alternates fortunately also being in attendance until the session had well advanced. And the unity of action of the delegation was the subject of favorable comment, not to speak of the partaking by members in debate and on Committees. They all, I believe, would join with me in recognition of the gracious hospitality of Boston Churchmen under the leadership of the Bishop of Massachusetts, and of the notable features of the Convention, especially in the interest which centered around the visit of the Archbishop of Canterbury, and the other distinguished representatives of the English and the Canadian Churches. How idle would it have seemed to Bishop Seabury to cast such a horoscope for the infant American Church of his day! Our Diocesan Convention is the first one to meet under the important amendments made to our general constitutional and canon law which in the main took effect the first day of this month of January. Important as are some of the other amendments, like those looking to Courts of Appeal and to a more inclusive Episcopal oversight, that which undoubtedly is most immediate in its bearings is the new canon dealing with remarriage after divorce and the questions of discipline involved. It seems to me but just in this connection to accord high honor to those on all sides of this question who in these recent years have on Joint Commissions and in laborious research, and with pen and voice done so much to quicken the conscience and clarify the intelligence of the Church, not to say public sentiment itself on this whole matter. And a chief, yes, perhaps, the chief, figure among them all is the Bishop,—or, if we wish to emphasize the Dux as it was fondly, if accidentally expressed in the last Lambeth Conference, the Duke—of Albany. His position ever stalwart, fearless, ringing with a leadership to place marriage on the highest possible plane, personally I could have wished that he could have carried with him both Houses of Convention as he did at first the House of Bishops, and that for the present at any rate our canon law might have barred our Church from any remarriage after divorce when there is a husband or wife still living, whatever might have been the ground of the decree of divorce. Few can be more conscious than I of the hardships, not to say distresses which come up out of this sad question, nor more touched with sympathy for individual cases. But the safety of the family, like the safety of the Church or State, sometimes becomes the supreme law, and in the harm threatened the family as an institution by the frequency and flippancy of divorce, to say nothing of that symptom of syncope of public sentiment so vital in the whole matter in even a freakish suggestion in another State of legitimatizing limited contracts of marriage, the peril of the family must have a concern even prior to the privation of the individual, though questions of exegesis and tradition involved may not all be settled yet beyond a peradventure.

But, while strong in that conviction, when it was evident that the Convention as a whole was not prepared to take the stand against any remarriage after divorce, I voted for the canon as it now is, because I believe it carries us on a long way towards no remarriage after divorce, and further because I believe ours is singularly a Church for leadership by educational rather than by mere authoritative methods; canons are not creeds. Authority on great current questions will do very well for those who begin by recognizing the authority, but for those who do not, dictation becomes more or less of a negligible not to say nagging quantity. The American temper is far more open to leadership, which patiently and progressively, and with candor, tries to take the public mind as it finds it and "lift it up forever." The very debates among ourselves, the fair-minded investigation, the turning around the question on all sides as it is held up in the light of a free forum does far more to carry thinking men and women with us than any amount of bold dogmatizing about it could. Advance towards our standard by a process which tries to marshal general conviction to keep step as we go is distinctly educational. That is a noble province of the Church in our generation, and that I believe is singularly an evidence of the recent carrying our canon on divorce and remarriage, a substantial stage beyond what it has been before.

All this is in the line of making our standard more generally understood and received, but we must not forget that in every marriage service the standard itself is held high aloft in the van. We should be profoundly thankful that at the last revision of the Prayer Book the sanctity of the service of Holy Matrimony was expressly illuminated by this restored reference, to-wit: "Which holy estate Christ adorned and beautified with His presence and first miracle that He wrought in Canan of Galilee." The service should never be held where it would wrest the associations and conditions to think of Him as present or to think of His Blessed Mother, the noblest type of woman hood, as present. It is meant to be used for an estate avowedly "holy," for a scene which, whatever the other decorations and charm, finds its best adornment and beauty in a high consciousness of the blessing of Christ, and it is for the Church to dwell more on this positive side of the marriage relation, to teach and preach its ideal sanctity, to remember that a wide-spread, happy family life is all the time in quiet evidence if we would but take due account of it. Breathing the atmosphere of the high ideals of the Prayer Book, even when reaching out to remedy conditions which are here and there foul, we must never lose sight of the fact that bad as are the statistics of divorce, with so many signs of a low and unworthy estimate of the marriage bonds as if it were, "till some preference do us part," those statistics are tallied as statistics are not of the homes and families in our broad land where there is never any other thought or standard except that of the service, "till death us do part." The discipline of children is most important, and yet we never allow that to occupy the field to an extent to crowd out the joys and upbuilding nurture of children around the hearthstone. The discipline of divorce is most important just now, but neither should we let that dominate that note of the constructive standard of Holy Matrimony so well expressed in the prayer of the Marriage Service "that they may ever remain in perfect love and peace together." It is a striking fact that since the restoration of the reference to the marriage of Cana of Galilee, our Church has made her best progress toward higher ground in her general sentiment. Let us exploit that standard. Hold it up to win the conviction of its value and truth. Be sturdy for constructive lines and let those of us who feel so minded in the meantime avail ourselves of the right conferred under the new canon, not ourselves in the individual capacity to officiate at any service where there is a divorced husband or wife still living, whatever be the cause of divorce.

I believe England stands out prominently among the nations of the earth as a nation of wholesome home and family life, because the English Book of Common Prayer for three centuries and a half has been safeguarding and sweetening home life with the high standard of the Marriage Service itself. That reference to the marriage at Cana of Galilee was most happily first put in in the First Prayer Book of Edward VI in 1549. It will make a real century mark for our American home life, whatever its own perils, if we can maintain ourselves and lead our fellow Christians to maintain those same standards, if we can lead those who like to use our service to like as well to reach and use its avowed and all-pervading spirit.

There is a place for Christ in every heart and in every home; and Christ gives you a place—a sphere of duty—in His Church.

It is worth while to turn away from our own cherished plans any hour to do the things of love God may send to our hand.

MARRIAGE AND DIVORCE.

FROM A LAWYER'S POINT OF VIEW.

The question which seems to be agitating the Bench and the Bar, the Clergy and the Layman, more than any other at present, is that of divorce. Much has been written; more has been said, but the work of the divorce court goes quietly on, and each day finds its complement of decisions separating the dissatisfied ones.

Most of the articles which find their way into print are from writers who absolutely oppose divorce. The subject is treated as if divorce were some peculiarly malignant disease, and the theory is even advanced that it is more contagious in boarding-houses than elsewhere. This is entirely wrong. Divorce is not the disease; it is the cure for the disease.

When two people cannot live together in peace, it is better that they should be separated, than to live a life of contention and quarreling. This refers to all the domestic relations, father and son, mother and daughter, brother and sister, as well as to husband and wife. Strife, in a household, should be avoided. A consecrated life will rise above it. Consecration, however, will only teach how to bear, it will not compel proper treatment from the other party.

When a man and woman find that marriage, which should bring only a life of happiness, has in reality brought only misery and disgrace, they should separate, and the only question should be, upon what terms; that is, what is to be the status of each after separation. The leaders in the Church seem to be coming more and more to the opinion that there should be no legal separation that would permit the parties to remarry. That question is so far-reaching that it cannot be taken up in this article.

Divorce is usually treated in the legal text books under the heading of "Marriage and Divorce." The speakers and writers who have been giving the matter so much attention during the last few months treat it only under the title of "Divorce." This should not be so. Were there no marriages, there would be no divorces. The divorce is simply the effect of a bad marriage which is the cause, and it is a very old maxim that "to cure the effect you remove the cause."

There is much said about divorce; there is little said about marriage. It should be quite the reverse. Marriage should be a matter of such great moment, of such difficult attainment, that having once been effected, there should be no question as to its permanency.

A uniform divorce law throughout the United States might be a good thing, but there is a law that would be much better, and that is a law on Marriage and Divorce that would be uniform with the laws on other, and ofttimes much less important matters. On nearly every subject involving, in any manner, the welfare of her citizens, the laws of the country are so far-reaching and extensive, that they protect every one in the most ample manner. Every person has his "day in court," and there is no hurry about it. "The law's delay" was an old story three hundred years ago, and it has changed but little in that time. And it is right that it should be so, for no step of importance should be taken without due deliberation. But the law of marriage differs from all the others. As an illustration, take the laws of California:

A man has died and left a few hundred dollars. This is the method of procedure. A petition must be filed in the Superior Court asking that some one be appointed administrator of the estate. A day is set for the hearing of the petition by the Court; notice of the filing of such petition and the day set for hearing must be posted in public places and published in a newspaper of general circulation; personal notice must be given all the heirs resident in the county, and on the day set they may all appear in person and by counsel, and the Court proceeds to a thorough investigation of the matter. If there is any objection to the appointment of the petitioner, due consideration is given it, and after listening to all sides, both evidence and argument, it is the discretion of the Court to appoint the petitioner, or such other person as he sees fit. After the administrator is appointed he must take the oath of office and give a bond to be approved by the Court, for the faithful performance of his duties and only then is ready to enter upon them.

The Court then appoints three appraisers, whose duty it is to go carefully over the estate of the deceased and render an inventory of everything of which it consists, placing a value on each item, which must also be filed with the Court. The administrator then advertises in some newspaper of general circulation for several weeks that all persons, having claims against the deceased must present them within four months for approval. Every claim presented must be sworn to as being perfectly correct by the claimant; then approved by the administrator and finally approved by the Court. When the four months have elapsed a petition must be filed with the Court containing the final account of the administrator and he must ask to be discharged. This is presented to the Court who fixes a day for the hearing, which must be properly advertised and properly posted in public places, and when every person interested has received notice that on a certain day they may appear and file their objections, if they have any, the matter is again brought before the Court, and, after the most searching inquiry into everything appertaining to the case, the administrator is ordered to pay the few hundreds of dollars over to the wife or children, less the expenses of the administration. That order is only granted after seevral months have passed since the death of the deceased, and after the whole matter has been public property for a long time. If the estate happens to be for a larger amount it will take longer.

Take another illustration, which shall be the most simple. A little baby has lost its parents, and some one wishes to be appointed guardian of it. This should be made as easy as possible (at least as easy as geting married), now note the procedure.

A petition must be filed with the clerk of the Superior Court asking for the appointment of a guardian. This petition must show all the facts; who the child is; who its parents were; who its relatives are and where they are. Why it needs a guardian; what kind of a person the one seeking the appointment is, and, in fact, everything necessary to bring the matter before the Court. Notices are then posted in public places or a certain amount of advertising in the papers, or both, of the day set for hearing. Every relative of the child in the county must receive personal notice of the day set for hearing, and on that day they are expected to be there with an objections, and may be represented by counsel. The matter is brought before the Court in the most formal manner. Everything appertaining to the child is fully explained; the reason for the appointment carefully set forth, and, above all else, the ability of the person seeking the appointment to properly care for the child. All this is done in the most public manner, and, after mature consideration, the Court has the authority to appoint the petitioner or some other suitable person to look after the baby. The guardian takes the oath of office, files his bond, and, after its approval by the Court, has the legal right to care for the child.

How different is the law of marriage. A man and woman meet and become "madly infatuated" with each other. The same day, perhaps, or in a week or a month, long before it is at all possible for them to know very much of each other or of each other's antecedents, some one goes to the County Clerk and makes an affidavit that they are each of age. A license is at once issued, and a Justice of the Peace or clergyman is hunted up, and in three minutes the knot is tied, that the Church holds should be loosed only by death. There is a woeful want of consistency here. If the Church permits foolish, misguided people to rush frantically into matrimonial entanglements, the Church must permit them to rush out again as soon as they learn that they have made a mistake. If the State permits marriage on one affidavit and a ten-minute ceremony, the State should grant divorces with the same celerity.

The laws of the State should be framed to protect the interests of all her citizens and due precaution taken for her prospective citizens. It is of more interest to the State that

(Concluded on page 13.)

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NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY,

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

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A. S. LLOYD,
General Secretary.

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CALENDAR.

17. Friday. Fast.
19. Septuagesima. (Violet.)
24. St. Matthias. (Red.) Friday, Fast.
26. Sexagesima. (Violet.)

OFFICIAL JOURNAL.

January 24.—a. m., in Grace Church, San Francisco, celebrated the Holy Communion and preached at the opening of the Fifty-fifth Annual Convention of the Diocese.—p. m., presided in Convention. —Evening, in Trinity Church, San Francisco, made one of the addresses at Missionary Meeting of Convention.

25.—Conversion of St. Paul, a. m., took part in Morning Prayer in Grace Church, San Francisco, and presided in Convention morning and afternoon.—Evening, in Grace Church Guild room, presided at joint meeting of Daughters of the King and St. Andrew's Brotherhood and made one of the addresses.

26.—a. m., in Grace Church, San Francisco, took part in Morning Prayer, presided in Convention and read Annual Address.—Evening, at the St. Francis Hotel, Annual Reception.

27.—a. m., in St. Luke's, San Francisco, celebrated the Holy Communion at Meeting of Woman's Auxiliary, the Rev. Charles T. Walkley being the preacher. —p. m., Missionary Meeting of the Woman's Auxiliary, addressed by Bishop and Mrs. Roots of Hankow, Mr. Richards and Dr. Teusler.

28.—Evening in San Francisco, married Mr. John Selby Hanna and Miss Marie Kate Wells.

29.—IV Sunday after Epiphany, a, m., in St. Paul's, San Francisco, preached.—Evening, in Trinity, San Francisco, confirmed sixteen with sermon and address.

February 1.—p. m., meetings of Board of Missions, Corporation of the Diocese, St. Luke's Hospital Corporation and Directors.—Gave Letter Dimissory to the Rev. R. E. L. Craig to the Diocese of Mississippi.

3.—p. m., meeting of Churchwomen at St. Luke's Guild room.

4.—p. m., in St. James Church, Centreville, confirmed five, received one into the Communion of the Church and addressed them.

5.—V Sunday after Epiphany, a. m., in St. Andrew's, Oakland, celebrated the Holy Communion, confirmed twelve, received one into the Communion of the Church, preached and addressed class. —p. m., Catechized Sunday School of Good Samaritan Mission, Oakland.—Evening, in St. Paul's, Oakland, preached.

6.—p. m., in San Francisco, confirmed a sick member of Trinity Parish.—p. m., in Grace Church Guild rooms addressed Woman's Auxiliary.—Evening at Seamen's Institute, confirmed two.

8.—p. m., in St. Luke's Guild rooms, San Francisco, addressed Parish Branch of Woman's Auxiliary.

WILLIAM F. NICHOLS.

Among those murdered by Yaqui Indians in Mexico on January 20th was a son-in-law of the late Rev. Dr. Clinton Locke, Mr. J. K. Mackenzie, who, with Dr. Coy of Chicago, was professionally inspecting a gold mine which the latter discovered near Torres five years ago.

PERSONALS.

The Rt. Rev. Wm. H. Moreland, D. D., Bishop of Sacramento, is now in Sacramento, having arrived in California within the last week.

Bishop Rowe writes that he expects to start about March 10th from Chicago for San Francisco by way of New Orleans. and Los Angeles.

The Rev. J. Neilson Barry has accepted the charge of Trinity Parish, Charles County, Maryland, Diocese of Washington. Address, Charlotte Hall, Md.

The Rev. R. E. Lee Craig, recently of this Diocese, has temporary charge of Christ Church, Holly Springs, Miss., with a view of accepting the call to the Rectorship.

The Rev. James Henry Darlington, D. D., Rector of Christ Church, Brooklyn, N. Y., has been elected Bishop of the new Diocese of Harrisburg.

Archdeacon Flower of the Diocese of West Missouri, has taken charge of Trinity Church, Escondido, Diocese of Los Angeles, for the winter.

Dr. Wilfred T. Grenfell, the noted medical missionary and daring sailor, whose professional rounds include 1,500 miles of the desolate coast of Labrador and Newfoundland, arrived in New York the first week of February, and will give a series of addresses in New York, Boston, Philadelphia and other places, on his romantic life among the deep sea fisher folk. It is to be hoped that San Francisco may be added to the list of cities. He may be communicated with if addressed at Room 709, United Charities Building, Twenty-second street and Fourth avenue, New York.

WHY NOT NOW?

The General Clergy Relief Fund needs an income of $200,000 per year, and for that purpose the endowment must be large. There are over 450 annuitants.

It is earnestly hoped that people of means will establish funds to be known by their names for the uses of the Society.

No contribution or bequest for any other purpose will bring forth so much gratitude and thankfulness from devoted and self-sacrificing people down through all the years.

Our great philanthropists have built themselves monuments in endowing excellent material institutions and have won applause, but many times criticism, hardly ever love and gratitude. Here is a field in which to endow living souls and to win from succeeding generations of good men and women love and unbounded gratitude and a blessed memory.

May God put it into the hearts of many loyal Churchmen and women to give such funds to be called by their names.

Why not make yourself happy and others grateful by doing some of the good things now you are planning to have your executors do?

REV. ALFRED J. P. MCCLURE,
Assistant Treasurer,
THE GENERAL CLERGY RELIEF FUND,
THE CHURCH HOUSE, 12th and Walnut Sts., Philadelphia, Pa.

Church Services

TRINITY, N. E. corner Bush and Gough Sts.
Rev. F. W. Clampett, D. D., Rector, Res. 1818 Sacramento St.
Rev. James Hulme, Assistant.
Rev. David McClure, Ph. D.
Regular Services: Sunday at 7:30, 11 a. m. and 4 p.m
Fridays, Litany at 11.
Holy Days, Holy Communion at 11 a. m.
1st and 3rd Sundays, Holy Communion at 11.
Holy Communion every Sunday at 7:30 a. m.
Sunday School meets at 9:30 a. m.

GRACE, corner California and Stockton Sts.
Rev. David J. Evans, Rector. 2345 Broadway
Sunday, Holy Communion at 8.00.
Morning Prayer at 11.
Evening Service at 7:45.
Litany, Friday at 11
Holy Days—Holy Communion at 11.
Sunday School at 9:45.

ST. LUKE'S, corner Van Ness Avenue and Clay St.
Rev. Burr Miller Weeden, Rector, 2150 Van Ness Ave.
Rev. F. B. A. Lewis, M. D. Associate Priest.
Rev. William Edward Hayes, Curate.
Rev Cecil M. Marrack, Junior Curate.
SERVICES:—Sunday, Holy Communion at 8. Holy Communion on first Sunday of month also at 11.
Morning Prayer at 11. Evensong at 7:45.
Sunday School at 9:30. Boys' Bible Class at 10.
Holy Days—Holy Communion at 10.
Thursdays—Holy Communion at 8.
Prayers, daily, except Mondays, at noon.
Fridays—Litany at 10. Instruction at 7:45 p. m.

ST. JOHN-THE-EVANGELIST, 15th St. nr Valencia
Rev. L. C. Sanford, Rector. 120 Julian Ave.
SERVICES:—Sundays, 7 and 11 a. m.; 7:45 p. m.
First Sunday. Holy Communion, 7 and 11 a. m.
Other services as announced.
EPIPHANY MISSION HALL, Cor, 24th and Potrero Avenue.
Sunday School, 2:30 p. m.
Evening Prayer, second Sunday in the month, 2:30

WANTED—In every Parish and Mission on the Pacific Coast, a bright and interesting young woman to receive subscriptions for the PACIFIC CHURCHMAN. Liberal commission allowed. No application considered unless endorsed by the Rector or Missionary.

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Dr. J. V. D. Middleton, U. S. A., for 7 years prominently connected with Trinity Church, San Francisco, and this Diocese, has been elected a director of the Auxiliary Missionary Society of the Diocese of Washington.

The Rev. Joseph McConnell, General Missionary in the Diocese of Los Angeles, has begun ministering to scattered Church people in towns where there is no church building or no resident clergyman.

The Rev. Charles Scadding, Rector of Emmanuel, La Grange, Ill., has declined the call to another parish, and his congregation has promised to clear off the mortgage on the church property within the year.

Archdeacon Webber has lately conducted a Mission at St. Andrew's, Jacksonville, Fla.

The Rev. A. Osmond Worthing of Sunnyside has received a call to Trinity Church, Spokane, Wash.

The Rt. Rev. Dr. Anderson, Bishop Coadjutor of Chicago, speaking at a dinner given to him on his return from England by the Men's Club of the Church of the Redeemer, Chicago, said he was greatly impressed by the number of men attending the Church services in London. St. Paul's, the Abbey, St. Margaret's, the Temple Church, and St. Alban's, Holborn, were filled with vast congregations, of which fully one-half were men. At the Abbey he could not get near enough to hear the sermon, and at St. Margaret's, close by, he could not even get in, and this on an ordinary Sunday, with nothing special to draw such an attendance.

The Ven. Archdeacon Holmes of Lesser Lake, Athabasca, Canada, was consecrated Bishop of Moosonee in St. Paul's Church, Regina, on St. Paul's Day.

The **Manila Times** gives a prominent place and abundant headlines to an address by the Rev. Mercer G. Johnston at a service in memory of the Late General Henry W. Lawton. Judge Crossfield was another speaker, and Marble Hall was well filled by a most appreciative audience. Chaplain Swift led the devotional part of the service. Mr. Johnston is in charge of our Church in Manila, and is a son of the Bishop of West Texas, and, judging from this report of his address, must be a forceful and epigramatic speaker.

There are twice as many Jews in New York City as in London, Warsaw, Paris, Philadelphia, Chicago and Petersburg put together. Their predominance has moved the wardens and vestry of All Souls, Dr. S. D. McConnell's Parish, to resolve to sell their Church building and property at the corner of Madison avenue and Sixty-sixth street and pay off a debt of $75,000, after doing which they expect to have a net gain of more than $275,000. All Souls drew a large congregation from all parts of the city when Dr. Heber Newton was its Rector, but his departure almost emptied the Church. Dr. McConnell intends to take the occasion for retiring, after thirty-three years in the ministry.

The Misses Tebbetts of St. Margaret's Hall, San Mateo, Cal., have assumed control of the old and well-established school "Boxwood" at Lyme, Conn., and will conduct it hereafter as an eastern end of St. Margaret's in the West.

The two schools will offer the same courses of study, exact the same fees, and be managed in the same way, thus enabling Eastern pupils to come West for a year and Western pupils to go East for a year without interruption of studies or disturbance of school standing, and without added expense, except in so far as additional expense is incurred by the journey across continent.

This arrangement has the further advantage of allowing the Misses Tebbetts to divide their time alternately between the East and West, as the exigencies of either school may demand.

Further information may be obtained by addressing St. Margaret School, San Mateo, Cal.

DIOCESAN NEWS.

Fresno—St. James' Church.—Word reaches us that the Rectory has been badly damaged by fire, and the Rector himself somewhat burned by contact with a live wire. We extend our sympathy, with the hope that the Rector is not badly injured, and that the damage to the Rectory may have its resultant bright side in the building of a new home for the Rector and his family.

Oakland—St. Paul's Church.—Rector, the Rev. Chas. T. Walkley.—The Chapel Guild of this Parish is about to undertake the complete furnishing of the St. Paul's room at Fabiola Hospital. Towards the cost they netted $105 by the "Open House" at Mrs. T. B. Coghill's.

The raising of the full amount of the apportionment by a system of "proportionment"—as the Bishop recommends—will, it is hoped, be forwarded by the distribution of a year's set of monthly envelopes, in each of which every member is expected in due course to place not less than 25 cents. The total apportionment for the coming year is just about $1,000, the Parish standing fourth in the Diocese.

The Boys' Club, having learned that their title of "Order of the Golden Bear" has been preempted by a State University society has taken instead the appellation, "the Noble Order of the Grizzly Bear." The Men's Club on a recent Thursday evening entertained all of the Parish who would accept its invitation at an informal social, with the very laudable object of getting better acquainted. Some good music by the choir and a buffet lunch were provided.—The Monday Club of clergy in the west shore Parishes, which meets at St. Paul's, has elected the Rev. O. St. J. Scott president and the Rev. F. U. Bugbee secretary for the coming year.—The Church Periodical Club, which collects magazines, Church papers, and other periodicals to distribute them among Missionaries, sailors, miners, inmates of hospitals and others who are most glad of such reading matter, has appointed as Librarian Miss Violet Whitney, 925 Adeline street, Oakland, and any such literature will be gladly received by her.

San Rafael—St. Paul's Church.—Rev. Chas. Hitchcock, Rector.—We note with thankfulness the latest two additions to the beautifying of St. Paul's. The first, a very handsome brass altar rail, erected in memory of Mrs. E. C. Evans, and the second, a beautiful rose window, for which we are indebted to Mr. Herman Oelrichs. Two other windows have, we believe, been promised.

A piano has been purchased at the request of the Organist and Sunday School Superintendent for the Church room.

On the second Sunday of every month there will be a children's service at 10 a. m. instead of Sunday School.

The Sunday School Teachers' class will be held weekly.

These items are clipped from the **St. Paul's Church Messenger,** the latest addition to the increasing number of Parish papers which we always gladly welcome to our table.

MISSIONARY COMMENT

A LAYMAN'S MOVEMENT

We note the starting of a layman's forward movement in the missionary work of the Sixth Department. The first step taken was the sending of a letter to every clergyman in the department asking for his support of the movement. We do not criticise this, for of course such support is necessary and we express our pleasure at the action itself. But does it not bring up the whole question, "Are all lay organizations to look to the clergy for their final support?" Is a forward missionary movement among the laity going to be another call upon the clergy? We know that the Brotherhood of St. Andrew relies, as a rule, entirely upon itself and acts as a layman's support of the clergy, but it is an exception. Now, in missionary work much, almost everything at the present time depends upon the clergy. And this is right. In the present state of development, it cannot be otherwise. But surely an ideal layman's missionary movement will look to itself for its energy and strength and enthusiasm. It will not ask much of the clergy. And in this it will gain its greatest strength. We believe that our missionary offerings in many parishes would be largely increased if on some Sundays in the year the appeal for them were made by a layman instead of by the rector. It would cause some surprise, but that very surprise would be the beginning of new interest on the part of the congregation. Such questions as these would be asked, Why did the Senior Warden make the appeal for missions this morning instead of the rector? Is the Vestry interested in missions? The answer might be that the rector had gotten the vestry interested, and the vestry hoped to get the parish interested. Or it might be that the vestryman had had a new feeling that this matter of missions is a matter for the whole Christian body and not for the clergy alone. Or it might even be answered on a lower plane by saying that missionary offerings are a matter of parish pride and that therefore the vestry wanted to see a large offering. All or any of these answers, even the last one, would be bound to produce a new feeling in the minds of the congregation. It would make them catch some opening glimpse of the fact that this thing is not done in a corner, and that because it is God's work it cannot ever be done in a corner. The missionary work that is done in the corner of the rector's study has begun in the wrong place, if it stays there for much longer than five minutes. It would make the people see that such an offering is not in any sense a special offering, but the chief among the large and regular opportunities that God gives to the parish to show their desire to do His work. It is one of the broad avenues, not one of the side streets. It is one of the main lines, not a side track. The surprise from such a course would open the eyes of all to a new sense of this reality. And, if backed up by the genuine layman's perseverance and earnestness the novelty would not wear off. The very beauty of the plan would be that the congregation would say the second time, How real and lasting the Senior Warden's interest in missions is. The same effect would come from a missionary letter signed by the whole vestry instead of by the rector alone. Here is one kind of a layman's missionary movement which we believe to be practicable in every parish. Its results would be as much of a surprise to the clergy as its actual practice was to the congregation.

There is another kind of "layman's missionary movement" that seems to us to be practicable. Could not a group of men in every diocese, men of some prominence, or men who make up the Church Clubs make this their chief topic at some meeting, and then send to every parish either through the rector, or preferably through their own representative, a letter stating the new conception of missionary work and that this conception calls not alone upon the clergy and the Woman's Auxiliary but upon the men of the Church. Such a letter as this, or an address from some member of a such a club or men's organization sent throughout California would, we believe, do more to quicken the work of missions than anything else. The Diocesan Convention quickens missionary interest in those who come there, because they see so many interested in the work whom they never thought of as having such an interest. The step we speak of now would do for the many what the Convention does for a very few. It would show the whole diocese that the best men are the best because they see the breadth of the Church's work through missions. We do not ask that such laymen become traveling agents for missions, but only that such men be occasionally called upon to come to parish Churches so that the parish may through them be enabled to see over its own parochial fences into the broad slopes and visions of the world that is to be won for God. Nor do we ask that such a group of laymen take the place of any organized board, or committee now in existence. And, above all, it would be understood that these men had the approval of the Bishop and of the regular boards now authorized in any diocese. These details are important, but we are not working them out in this article. All we are trying to do is to suggest that in some such way, probably all the more effectively because unorganized, the missionary work could be put where it belongs, on the highest pinnacle of the Church's efforts and ambitious. And why is it not possible that the Board of Missions (say Diocesan) should have some men who would answer such calls from them to go to speak to certain parishes once a year, or oftener, as the case may be. There is an advisory missionary board, why can there not be an addressory missionary board? Their business would be not to make speeches, but simply as busy laymen to now and then speak of the great work of other laymen in the parishes that would welcome them. Perhaps only two or three such men would be available, but they would have the strength of ten, or two or three might be all that are needed in California.

We have not intended to suggest anything revolutionary, but simply to point out how there may be a real layman's missionary movement that is practicable, and that is not hampered by too much organization. All that it would ask of the clergy would be the use of the Church, and the relinquishing of one sermon some Sunday. We wonder if the suggestion might not be worked out?

APPORTIONMENT

This is what apportionment means —three cents per week. Three cents per week and California will have 10,000 dollars next year for the preaching of the Christ in her mountains and valleys and neglected towns. Three cents per week and California will have taken a forward step in her mission to men that will never be forgotten. The matter lies in the hands of the Rectors and Vestries. We do not believe there is a parish where in one form or another this individual apportionment plan cannot be carried out. Let the next few weeks find every Rector busy about this one matter and the next convention will see the whole amount raised.

ST. MATTHIAS' MISSION, OAKDALE

Oakdale—St. Matthias Mission.—Sunday, January 29th, was a happy day for the members of St. Matthias Mission, Oakdale, when their newly erected Church was opened for the first service. During the past seven years a few faithful workers have been struggling to purchase a lot and build a Church, and their fondest hopes have been realized. Archdeacon Emery, who resurrected this Mission seven years ago, assisted by the Rev. Mr. Couper, officiated at the first service, and blessed the Altar Cross and Communion Service, all gifts from friends in San Francisco. The little Church was beautifully decorated for the occasion, and the Archdeacon preached a most interesting and instructive sermon from the text, "What Hath God Wrought." A good choir assisted in making the service beautiful and impressive. A large congregation was in attendance, and the future outlook for this Mission is most hopeful. The work is in charge of the Rev. Mr. Couper, now located at Modesto. A Sunday School will be organized at once, and several candidates will be prepared for confirmation when the Bishop makes his next visitation. Much credit is due the Guild for the untiring efforts in behalf of this Mission, and may God bless their work and crown their future with happiness and prosperity.

San Jose—Trinity Church.—Rev. J. Wilmer Gresham, Rector.—It is just a year ago since the present Rector of Trinity, Rev. J. Wilmer Gresham, came at the call of its vestry from an Eastern State to assume the duties of its pastorate. For some months prior to his coming Trinity had been without a regular rector and its internal organism was languishing.

The past year has been perhaps the most remarkable in all the history of the Parish in point of practical activity and substantial growth. Every one of its internal organisms has sprung into renewed lustiness of life. Trinity Brotherhood, the men's organization, has upwards of 100 active members and is one of its most influential factors in Church progress. The Junior Brotherhood, with its membership of forty or more boys and young men, is also doing splendid work. The Woman's Guild and the Girls' Guild, with their several Chapters, have grown rapidly in members and influence during the past year. The former has been especially useful in the purchase of and complete payment for an adjoining lot to the Parish House at a cost of $2,800, which has just been turned over to the Church proper. Nor have the activities of the ladies of Trinity been confined to this accomplishment, for during the year just ended they have not only greatly improved the Rectory, but have largely contributed to the purchase of a handsome new carpet for the Church itself, costing $1,000, and which is about to be laid down. The Parish House has been enlarged with a substantial brick addition, costing about $1,800. Another bell, the gift of a member, is on its way from the East, to be added to its chimes. Another member has founded a Chinese scholarship fund in connection with the foreign mission field, with an endowment of $500, the nucleus of other donations. Another has bequeathed $1,000 for the poor of the Parish, an example worthy of all emulation. Altogether over $7,000 has been expended during the past year for the benefit and aid of Trinity. The Church is in a harmonious and healthy condition. Its membership is standing solidly and enthusiastically behind their young and talented Rector and are seconding heartily all of his plans and efforts for the strengthening and upbuilding of his Church. The increasing attendance upon the Sunday services has been most inspiring. The change in time of the Sunday evening service to 5 o'clock has resulted in filling the Church to overflowing to hear the addresses which the Rector has been giving upon "The Lord's Prayer," "The Commandments" and "The Apostles' Creed." The present clerical force consists of Rev. J. Wilmer Gresham, Rector; Rev. J. B. Wakefield, D. D., Rector emeritus; George H. B. Wright, Lay Assistant, and Rev. Edwin Johnson, Vicar. The latter is also in charge of Christ Church Mission, on the corner of Market and San Salvador streets. There is also a recently established Mission and Sunday School in East San Jose, which is in charge of Mr. Wright.—**San Jose Mercury.**

San Francisco—St. Paul's Church.—Rev. Wm. M. Reilly, Rector.—St. Paul's Day was observed in the Parish by Holy Communion at 10 a. m. and Evensong at 7:30 p. m. The Rector was assisted by the Rev. David M. Crabtree. The choir sang the service, after which all present adjourned to the Guild room, to celebrate the tenth anniversary of St. Paul's Guild. The yearly reports showed good and active work being done. Especially was the report of the Ladies' Aid Chapter, one that not only the Parish, but the Diocese, might be proud of. Perhaps in no other Chapter is there more of a true missionary spirit—a generous gift to a neighboring Parish heavily in debt, the care of a sick patient in St. Luke's Hospital, a monthly offering to the Woman's Auxiliary, to the choir fund, and to the support of the assistant; and all this done in a quiet way by some fifteen or twenty devoted women, who spend every Wednesday, from 10 a. m. to 4 p. m., in hard work. The election of officers resulted in the unanimous re-election of Mr. George Grimes, who has so faithfully served during the past year as treasurer, and Mr. Vere Richards as Secretary.—From **St. Paul's Parish Paper.**

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

CALIFORNIA BRANCH.

President—Mrs. James Newlands, 2902 Clay street, San Francisco.

Secretary—Mrs. A. M. Lawver, 1767 Broadway, San Francisco.

Treasurer—Miss L. J. Gibbs, 3525 Washington street, San Francisco.

..**Diocesan Meeting**—Monday, March 6th, 2:30 p. m., at the Cathedral Mission, Second street, near Folsom, San Francisco.

A Quiet Day for Women will be held in Lent, not later than the 25th of March, in St. Luke's Church, San Francisco. Particulars in the next **Churchman.**

The semi-annual meeting of the auxiliary was held in St. Luke's Church Friday, January 27th. At 11 a. m. Holy Communion was celebrated by the Bishop, assisted by the Rector, the Rev. B. M. Weeden, the preacher being the Rev. C. T. Walkley, Rector of St. Paul's, Oakland, taking for his text Daniel V. 10, 11. The Preacher likened the condition of the Oriental nations to-day to that of Belshazzar and his people and showed that their only salvation lay in the coming to them of men like Daniel, in whom is the Spirit of the Living God. After service all those present were invited to lunch in the Sunday school room by the ladies of St. Luke's, and a large number accepted the invitation.

When the afternoon session was called to order at 2:30 the school room was filled. It had been intended to have the Bishop and Mrs. Lawver tell about the General Convention and the Woman's Auxiliary Triennial, but the presence in the city of a number of missionaries on their way to China and Japan was too good an opportunity to be lost, and the afternoon was devoted to China and Japan. The missionaries present were Bishop and Mrs. Roots of Hankow, Mrs. Graves, wife of the Bishop of Shanghai, Dr. Teusler, returning to his post as head of St. Luke's Hospital, Tokyo, and Mr. Richards and Dr. Taylor, two new recruits to the mission field, the former going to the Boone School at Wu-chang, and the latter to be associated with Dr. Woodward at St. James' Hospital, Ngankin. On the platform were also the Rev. W. C. Young, Chinese Deacon; Rev. P. S. Saito, Priest in charge of the Japanese Mission, San Francisco, and Miss Paterson, who has so long been connected with that work. After the opening hymn and prayers by the Bishop the roll was called, showing twenty-six branches represented.

Mrs. Lawver proposed the following resolution, which was unanimously adopted.

The California Branch of the Woman's Auxiliary at this, its semi-annual meeting, tenders to the Massachusetts Branch cordial acknowledgment of courtesies extended to its representatives during the Triennial of 1904, with hearty congratulations on the success of arrangements which contributed so largely to make the Boston Triennial the best Triennial yet.

The Diocesan officers of the California Branch must here transcend the usual limits of a formal resolution to express to Mrs. Thayer the admiration and affectionate regard won by her every act, official and personal, and to wish for the President of the Massachusetts Auxiliary all joy and blessing in the work of the coming years.

A message of affection and congratulation was voted Miss Emery on the success of the Triennial, and a vote of thanks given Mrs. Lawver for so ably and efficiently representing the California Branch at that time.

After greetings from Mrs. Lawver, the Bishop said a few words paying a special tribute to Miss Paterson, who, without remuneration, has so long been rendering invaluable services at the Japanese Mission.

Mr. Richards, who goes out to teach engineering at the Boone School, spoke on the educational side of mission work, and was followed by Dr. Teusler, who gave some account of the medical side. The demands on St. Luke's Hospital, the only foreign hospital in the District of Tokyo, have increased until a new and larger building is sorely needed, and one of the objects of Dr. Teusler's coming to this country was to raise $20,000 for this purpose. He had succeeded in getting about $14,000, when the death of the physician left in charge of the hospital made it necessary for him to hasten his return without waiting to complete the amount needed, but he hopes it will yet be made up. "The Church's One Foundation" was then sung, after which Mrs. Roots gave a most interesting account of work among the women of China. The Bishop stated that Bishop Restariek was in the city and had hoped to be present but was prevented by illness, and a message of sympathy and regret at his enforced absence was sent him.

The collection was taken for the work in the District of Hankow.

Bishop Roots then spoke on the work in China, showing that what the foreign missionaries were striving to do was to train up native clergy and teachers who should in time convert their own people.

The Benediction closed the meeting.

K. W. STONEY,
Recording Secretary.

Monthly Meeting.—The February meeting, which was held at Grace Church on February 6th, was well attended, representatives of fourteen Branches responding to roll call.

The Rector, Mr. Evans, was present and said the opening prayers.

Resolutions of thanks were passed to Rev. Charles T. Wakley for the valuable lessons conveyed in his sermon at the semi-annual meeting, and to the clergy, ladies, choir and sexton of St. Luke's Church for all that went to make that occasion so enjoyable, also an informal vote of thanks to Mr. Hoke for his services.

Letters of appeal from the American Church Missionary Society in behalf of Cuba and from Archdeason Cooke for work among the mountaineers of Kentucky were read.

It was decided that the collection should go to Archdeacon Cooke's work.

It was suggested that when the Quiet Days are held, those remaining all day should pay 10 cents for their luncheon, and it was resolved to try this plan on the Quiet Day which will be held some time in March.

At the suggestion of Mrs. Mathis, and in view of the fact that so many parishes now have their own Mission classes, it was decided to suspend the Diocesan Missions class for the present.

The Bishop spoke on the most striking events of the General Convention, and Mrs. Lawver told of the Woman's Auxiliary's part in that great gathering in Boston.

K. W. S.

The **Quarterly Meeting** of the Alameda County Branches was held February 9th at the Church of the Advent. It was, as usual, full of interest. The accounts of work in each branch are always encouraging and suggestive to other branches.

The address was made by Mrs. Lawver, who told of the Auxiliary Triennial, as only one of our own members could, and one who grasped at once the practical details and the spiritual significance. And so we had the account of the program and the meeting places and the arrangements for the comfort of visitors and also a glimpse of the uplift of the meetings of a thousand women with the love of Christ's work dominating them, and expressed in the great offerings.

M. A. H.

Alaska.—Added to the outfits for girls and boys in the Anvik School, which are the first obligations of the Branch, and for which lists and measurements will be sent, the hospitals should claim our constant interest, and Miss Emery has asked us to supply some extra Christmas boxes, which may occupy our Juniors and smaller branches. These must be arranged for in time for the May shipment. Dressed dolls—dolls strong enough to stand the journey in tightly packed cases—toys, games, musical instruments, sewing materials and implements, beads, pictures illustrating Bible stories and good books will be very welcome. All should be new, and the toys not too large or likely to break. A box is preparing for the new hospital in Ketchikan, and additional gifts will enable givers to share freights to advantage. See the "Spirit of Missions" for what is needed there.

All Branches are requested to report at once to the Secretary what work they wish for Lent, that plans may be made accordingly.

Our Juniors have sent $10 to fit out a child's bed in the Ngankin Hospital in China.

United Meeting of the Daughters of the King and Brotherhood of St. Andrew, Grace Church, January 25, 1905.

A large attendance greeted Bishop Nichols when he presided over the local assembly meeting of the Daughters of the King and the Brotherhood of St. Andrew.

Miss Remmel read a most interesting paper on her impressions gathered at the Convention.

Dr. Fletcher was the next speaker and stated matters in a concise, matter-of-fact way. She emphatically declared that this was not a business Order to raise money, but in 1897 it had pledged itself to support a Missionary in China, and for that purpose had instituted a self-denial week, the money to be used in her support, but that some of the Rectors objected to the money going out of their parish and seemed inclined to think all service of the Daughters was instituted *only* to assist them financially, and she wished all clergymen who were not familiar with the work of the Order to make inquiries from the proper persons.

Rev. M. D. Wilson was the first speaker for the Brotherhood of St. Andrew, his theme being the earnestness of the Brotherhood and the spiritual strength given to all who enjoyed the privilege of being present.

Mr. Braden spoke on expansion of the Church and expansion of the Brotherhood going hand in hand.

Mr. Astredo took as his subject, "The Power from on High,"

Bishop Nichols spoke of the work of the two Orders in this Diocese and compared them to "the leaven that is working.

Mr. Andruss spoke forcibly upon the power that was in the Philadelphia Convention.

Mr. Tracy Kelley proposed, and there was a rising vote of thanks extended to Rev. David Evans for his kindness in permitting us to meet in Grace guild room.

THE OMAHA CONFERENCE

(Concluded from page 5.)

yielded place to the Rt. Rev. Dr. Williams, Bishop Coadjutor of Nebraska, who read a letter of welcome from Bishop Worthington, and himself made an address of welcome and spoke of the growth of the Church in the West during the last fifty years. Mr. Gurdon W. Wattles then welcomed the Conference to the city on behalf of the Mayor. Bishop Tuttle replying to both addresses, recalled how he had found Omaha a help nearly forty years ago when traveling across his vast Missionary Jurisdiction in the West, eastward and westward. He believed this Omaha conference would also be a help and an open door to the great work to be done in this country and across the Pacific. That this work might be done three classes need to be awakened out of their sleep: first the Bishops, next the clergy and then the Christian business man of the country. Bishop Morrison of Duluth told an interesting story of the work in his vast district among the white men and the Indians, and Bishop Graves brought encouraging news from the district of Laramie, where several chapels have ben built without one penny of debt. He reported the boys' school at Kearney as quite full and doing excellent work. Bishop Mann said the Church was rapidly being recognized as a prominent factor in North Dakoto. Throughout his District it was now becoming widely known that wherever a Churchman may need the ministrations of the Church a priest will be sent upon notification to minister to that person, whether or no he may be able to pay the railroad fare.

On Friday morning, at the business session, on motion by Bishop Edsall, the name of "Sixth Department" was substituted for "Sixth District." The first topic discussed was that of "Church Work in the City," the Revs. J. C. Sage of Dubuque and W. J. Moody of Brainerd being the chief speakers. "Rescue and Eleemosynary Work" was ably discussed by the Rev. J. M. D. Davidson of Chicago and the Rev. C. E. Haupt of Minneapolis, the latter calling attention to the important duty of reaching the young men, 80 per cent of whom today live, not in homes, but in hotels and boarding-houses. The Revs. J. Cope, T. Sedgwick, C. F. Blaisdell and Mr. C. Chase also spoke.

After noonday prayers for Missions Denver was selected as the next place of meeting and October 18th as the date.

In the afternoon session Bishop Williams offered the following resolutions, which were adopted:

"Resolved, That the third conference of the Sixth Missionary Department shall consist of:

"(a)—All the Bishops of the Department.

"(b)—Of five clerical and five lay delegates to be chosen by each Diocese or Missionary District comprised in the Sixth Department; provided, that in such Diocese or Missionary District as the conference is held, the lay delegates be ten in number.

"Second—That in the selection of delegates each Diocese and Missionary District be urged to elect such delegates as may reasonably be expected to attend.

"Third—That the Bishops of each Diocese and Missionary District be empowered to fill such vacancies as may occur.

"Fourth—That the District Secretary shall report to the committee on arrangements not later than July 1, 1905, a complete list of delegates, provided that in case no meeting of a convention or convocation has been held, the Bishops be empowered to appoint said delegates.

"Resolved, That the Bishop of Colorado and two clergymen and two laymen of the Diocese of Colorado to be appointed by the Bishop of Colorado be elected as a committee on programme for the third conference of the Sixth Missionary Department."

The committee on the Forward Movement presented the following report, which was unanimously adopted:

Resolved, That there be started, here and now, a layman's forward movement of the Sixth Missionary Department, and that a commission of one layman from each Diocese and Missionary District be elected by this Conference to co-operate with the present Laymen's Forward Movement of the Middle West and embody its principles for use in this department; said laymen to constitute the executive committee of such movement for one year.

It was also resolved to send a message to all the clergy in the Department, to be read to their congregations. This message referred to the organization of a Layman's Forward Movement along missionary lines and concluded:

"In order that the spirit of this Conference may not be lost or die away, we suggest the following practical aims for your accomplishment:

"1. We urge the officers of the Woman's Auxiliary to co-operate with the clergy in enrolling members in the Prayer League who will say daily the noonday prayer for missions. 2. That in the large centers of the Sixth Department, where the Church is represented by a number of parishes and missions, minor missionary mass meetings be held at least once a quarter, to arouse missionary interest in local communities. 3. We desire to urge upon laymen of settled and organized parishes in large towns that they co-operate with their clergy and help them reach out into some village or town near them where the Church is not represented and try to gain a footing for the Church. 4. That a systematic endeavor be made to double the subscription list of the **Spirit of Missions** in the Sixth Department before the next Conference."

On Saturday Bishop Brewer spoke on the awakening of interest, commending the Montana plan, and the Rev. W. H. Knowlton of St. James, Minn., on Missions and Money, urging that the idea of poverty should never be encouraged in a parish: it was generally only indolence. Dr. Lloyd, on Missions and Prayer, said any parish that puts the money question first, fails. Contact with God is the first essential. With more earnest prayer the work will grow with leaps and bounds. In the afternoon session there was some discussion of the Church's proper attitude on the Labor Question, Bishop Morrison maintaining that she had no right to take sides, but should teach all that they are brethren. The Rev. John Williams, being given the floor, claimed that the Church should always be on the side of the weaker, and she needed to show the common people that she thought as much of the soul of a Mitchell as of a Morgan. The other impression, he believed, was rife today and there was some reason for it. Dean Beecher and Dr. Doherty of Yankton also spoke on the subject.

The Junior Auxiliary Conference in the cathedral was an enthusiastic gathering and the Brotherhood Conference on Saturday night was well attended, the Rev. T. Sedgwick, Mr. G. F. Shelby and Mr. Carleton being the speakers. On Sunday large congregations filled all the churches and in the afternoon nearly 1,200 children from the Sunday Schools marched in line into the cathedral, singing "Fling Out the Banner." Bishop Williams, Bishop Hare, Dr. Lloyd and the Rev. F. S. White of Atchison addressed the crowded congregation and this rally was in fact the culminating service of the Conference.

MARRIAGE AND DIVORCE

(Concluded from Page 7)

her public welfare be conserved than that a few misguided people should plunge hastily into matrimony.

A marriage involves social condtions, the welfare of children, and property rights, and each of these is of vastly more importance to the State than many of the questions over which the law-makers are tearing themselves into shreds.

Let the State of California revoke the law which makes it impossible to get a divorce until one year from the date of trial. But let a law be enacted that will prohibit the issuing of a marriage license to applicants who have known each other for less than one year, and then only after due legal proceedings in which every one interested is duly and properly notified. Let the applicants petition the Superior Court, and after a certain amount of advertising or posting of notices, at least as much as is required for the appointment of a guardian of a baby, let the license issue, if within the discretion of the Court, it is meet and right so to do.

Then let the Church instruct her Priests that they are not to give undue weight to the question, "Have you ever been divorced?" and that it is impossible for them to give undue weight to the question, "Are you fitted by a virtuous education, your own endeavors, and the blessing of God, to enter into the holy bonds of matrimony?"

JOHN W. GWILT.

Trinity Parish, Oakland, California.

LITERATURE OF THE DAY.

The Eschatology of Jesus. Rev. L. A. Muirhead. (Armstrong & Co., $1.50). This book consists of four lectures delivered under the constitution of the A. B. Bruce Lectureship in the United Free Church, Glasgow. The title is rather a misleading one, and the author acknowledges that it is. He does deal largely with the doctrine of the last things in so far as eschatology signifies, or rather, implies "revealing," but not in the way one might suppose. For the book is, as the preface states, an attempt to "conceive the **attitude of mind** towards the entire range of subjects, commonly denoted eschatological, of One who knew Himself to be the Man appointed to finish transgression and bring in an everlasting righteousness." But the author "is not aware that Jesus has said or done anything which makes it less absolutely true than it was before He came that 'we know not what we shall be.'" Not in the way of detail, of that definitive knowledge of what comes after death which the human mind craves for, (as the children clamor for the details in a story), but would not be able to grasp if such a revelation were made. However, the book shows much learning, a wide knowledge of German theology, and a mind, as reverent as it is earnest, in search of truth. But one finds his way of putting things rather startling at times, and it is not always easy to follow him to his conclusions. H. H.

The Last Discourses of Our Lord, Arranged as Readings for the Forty Days of Lent. Dr. A. G. Mortimer. (Thos. Whittaker, New York. $2.00.) There is an always existing need for good, sound, Lenten reading—for a book of this type, arranged in short portions, but each having its own distinctive lesson, clearly and convincingly put. Dr. Mortimer's book is very exactly fitted to this want and may be read anywhere with very great advantage. He says in the preface that the only book which he has used with any great frequency in the preparation of these discourses is Bishop Westcott on St. John and acknowledges "a great and general indebtedness to other writings of the Bishop." To some extent this is rather a surprise, for Westcott is not precisely a favorite with the school of Dr. Mortimer. But the influence is apparent in this volume. We commend the book without reserve to all who wish to keep a good Lent—to those who are unable to go to Church, and just as much to those who are. And, greatly daring, we venture to suggest that congregations might gain if some of these "Readings" were substituted for the **Parson's** own excogitations. H. H.

The Epistles to the Colossians and Thessalonians. Joseph Parker. (Armstrong & Co. $1.25.) This is a volume of the "Practical and Devotional Commentary on the New Testament," by the well-known preacher of the City Temple, London. The contents are just what the title indicates, practical and devotional; there is no nice weighing of texts and balancing of authorities, but the earnest effort to bring out and drive home the meaning of the Apostle. Here is one bit of good advice, and its application might go beyond even the intention of the giver: "If any man among you walks in a disorderly fashion, having invented some scheme of his own, or given himself up to some fanciful theory, or loosened himself from the severest bonds of law and order, avoid that man." p. 243). H. H.

Leaves for Quiet Hours. George Matheson, D.D. (A. C. Armstrong & Son, New York. $1.25.) The spirit of true devotion rises above every narrowing limitation created by man, and wherever it finds real expression in words there is certain to be response and a glad acceptance from every one who is seeking to deepen and strengthen the spiritual life in the soul. The "Imitation," of course, crowns the proofs of this fact, but there are many books of lesser degree which, in their several ways, tend to the same end. We feel sure that this book will be numbered among them, for it is clearly the work of one of those earnest and devout spirits who have the gift of kindling the flame of devotion in others. The book consists of short readings, each the "suggestion of a thought and the expression of a feeling," and the aim is to excite both thought and worship. There is charm of style and freshness of thought, but, above all, each page witnesses to a fervor of devotion which cannot fail to influence every user of the book—not the mere reader, but him who marks and ponders and inwardly digests. H. H.

Intemperance. H. H. Pereira, Bishop of Croydon. (Longmans & Co., 90 cts.) This is another of the extremely valuable series of Handbooks for the Clergy, published by Longmans. Two of them we know very well and can bear that witness to their usefulness which is born of experience: The Dean of Westminster's Study of the Gospels and the Study of Ecclesiastical History by Bishop Collins. There are plenty of books on the Temperance Question, but a large proportion of them are as unpractical as they are declamatory—good in intention, but mere strivings after the wind. The Bishop wastes no pages after this sort of thing, but states hard facts, and, above all, argues for preventive measures, and shows what kind of measures, and how they can be worked out to successful ends. He points out measures and plans, both for prevention and cure, which have the stamp of common sense and possibility strongly marked upon them. Every parish priest has to face the workings of intemperance at one time or other, and a book packed with such sound advice as this must certainly prove of the last value, especially in large parishes. And in the interests of the Church we strongly commend the whole of these handbooks to the clergy. "Handbook" is a misleading title, because of its associations. They are so very much more than that, as everyone will discover who gives careful attention to any one of the series. H. H.

The Church Eclectic has some good papers, both original and selected. Amongst the former is one on Personal Religion, another on the work of Bishop Heber in India. An article by Canon Newbolt: "Home the Preparation for Worship," ought to be read and read **carefully in every household.**

Inspiration in Common Life. W. L. Watkinson. (Imported by Thos. Whittaker. N. Y. 75 cets. net, leather.) A very practical book, based on sound common sense, and evidently the outcome of a very spiritual mind. The author has not only the faculty of putting things convincingly, but of backing them up by striking illustrations. Only a small book; but it contains matter which might easily have been threshed out into a much bigger book. It is, however, as much to the credit of the author as to the reader's advantage that it is condensed goodness. H. H.

FEBRUARY MAGAZINES.

The most notable article in **McClure's** is La Farge's on Allegories, with quite remarkable illustrations from the Great Painters. Two other very notable papers are: Rhode Island, a State for Sale, by Lincoln Steffens, and Lynching, by Stannard Baker; and there is a beautiful little story: The Old Major. **Scribners'** has some remarkable pen sketches on Western Life. Mrs. Waddington continues her thoroughly delightful letters and there is some good fiction—notably Edith Wharton's House of Mirth.—The **Atlantic** opens with The Democratic Predicament. Isidor is finished, A Newspaper Woman makes some interesting confessions, Thoreau's Journal goes on and there is a good paper on Matthew Arnold, Intime. That is surely something like a satisfactory provision for the month, and there is much besides. H. H.

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THE OUTLOOK.

The more notable among the articles in the February Magazine Number of The Outlook, in addition to its usual historical review of the week and editorial treatment of timely questions, are: "Who is Father Gapon?" by Madam Breshkovsky, the woman Russian revolutionist; "The Sailor of the Great Lakes," by W. D. Hulbert, with many pictures from photographs by the author; "An American Cathedral Close," by Elbert F. Baldwin; "A Story of the Sea Islands," by A. W. Dimock; "Three Impressions of Theodore Thomas;" "Canoeing in Ottawa Waters," by Morgan A. Kent and Albert E. Kent; "Bokhara the Noble," by A. V. W. Jackson, and "The American Country House," by Katharine C. Budd, an American woman architect. All these articles, with the exception of the first, are very fully illustrated with original photographs and drawings. The number also contains an amusing story, "Nixie of the Neighborhood," by Agnes M. Daulton, and "The Church of the Strong Men," an essay of quite unusual character, by Gerald Stanley Lee.

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Thomas Whittaker is about to publish "Life and Its Problems," a volume of recent sermons, by the Rev. Dr. A. G. Mortimer of Philadelphia.

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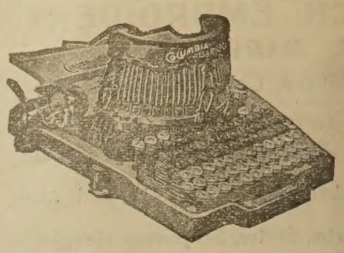
Thomas Whittaker has just published "The Catholic Ideal of the Church," an essay toward Christian unity, by the Rt. Rev. Dr. Chauncey B. Brewster, Bishop of Connecticut.



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